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Voices from Rocks and Dust Heaps
of Bible Lands

VOICES FROM ROCKS AND DUST HEAPS OF BIBLE LANDS

By

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Testaments; Young People and the
Christ Life, etc.

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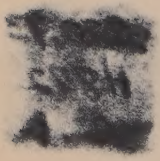

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DEDICATORY

To All Men and Women, Everywhere, who earnestly seek to come into possession of a more thorough knowledge of the Bible, this volume is hopefully dedicated.

INTRODUCTION

Whoever presents the great facts of either science or religion in popular language renders a distinct service, and when one presents both science and religion at the same time he renders a double service. It is this latter which Dr. Huffman has done, and done well, in his brochure on Biblical archeology. The few great facts which he has chosen to present are so selected as both to whet curiosity and inspire confidence, and so prepare the way for the study of all that archeology brings to bear upon the Bible.

One does not need to agree with all that Dr. Huffman says to commend his book. Tho his view of the time of the Exodus seems to me to have insuperable difficulties, there are difficulties at whatever point in Egyptian history that event be placed. Moreover, he makes out a stronger case than usual for the earlier date.

The brevity of the book is one of its greatest merits, for it is intended only as an appetizer. The reader who begins with this taste will surely go on to a full meal.

M. G. Kyle

Xenia Theological Seminary

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FOREWORD

The time has come when not only the ministry, but the laity as well, must be informed upon the interesting subject of Archeology. From the platform and by the press the facts of ancient things are being pressed upon the people. How shall these things be evaluated in their relation to the Bible and religion?

Few have the opportunity to consult the heavier works on the subject, and still fewer are privileged to make first-hand investigation; therefore the necessity of a volume of this nature.

This book is not intended as a critical treatment of the subject of Archeology, but as a practical discussion for the common folk, to make clear what contribution the youthful science of Archeology gives to our knowledge of the Bible. Few technical terms are employed, and the aim has been to write so that the least informed may find pleasure and profit in reading. The confessed aim of the volume is to inspire increased faith in the Book of Books, whose historical statements Archeology so abundantly corroborates.

Grateful acknowledgment is made for help derived from the following authors in their respective works: Dr. George A. Barton, in *Archeology and*

the Bible; Dr. Ira M. Price, in *The Monuments and the Old Testament;* and Camden S. Coburn, in *The New Archeological Discoveries and Their Bearing Upon the New Testament.*

It is the hope of the author that this brief introduction to Biblical Archeology will inspire some to pursue a more thorough study of the exceedingly interesting subject.

Very sincerely,

J. A. Huffman

Marion, Indiana
May 1, 1928

A STRANGE KEY WHICH UNLOCKED AN OLD CIVILIZATION

CHAPTER I

A STRANGE KEY WHICH UNLOCKED AN OLD CIVILIZATION

Covered with the dust of centuries lay an old civilization. So completely had it disappeared that little was known concerning it except that it once existed. Had it not been for one single book, the Bible, in which were found references to this nation, men might have trodden its ruins under their feet with scarcely a suspicion of its one-time greatness. This civilization was Egypt, in the valley of the Nile.

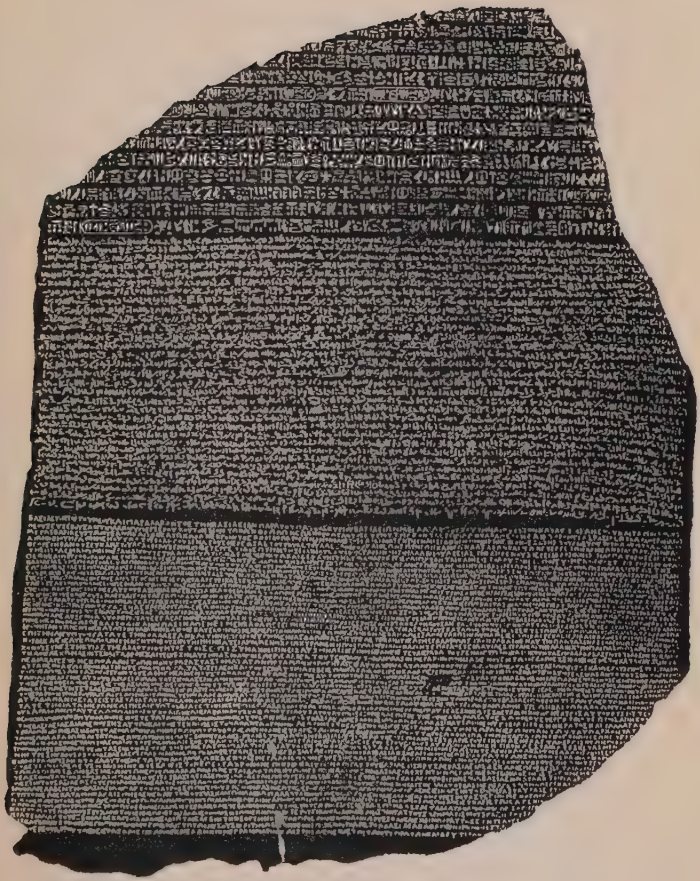
It is with the unlocking of the door to this old civilization and the "key" with which it was accomplished, that this chapter is concerned. It is not for the sake of Egypt alone that such intense interest is taken in her, but for the sake of other nations whose histories are entwined with hers. Biblical references to Egypt are incidental and are due to the contact of the Hebrew nation with her.

Two things combined to make the preservation of the antiquities of ancient Egypt almost perfect. First, the architecture was principally of stone, which would not decay; and, second, the absence of rainfall and frost made the preservation of perishable things possible.

It was not until about the seventeenth century that European travelers began to bring home with them Egyptian relics. Strange writing was seen on the walls of temple ruins, but no one could read it; therefore little interest was aroused. The past was "locked," and there was no known key with which to unlock it.

It was in 1798-99 when Napoleon, accompanied by a group of scholars and artists, visited Egypt, that the Rosetta Stone, which proved to be the "key" to the ancient Egyptian civilization, was found. While excavating at Rosetta, near the mouth of the Nile, one of Napoleon's party, a French engineer whose name was Boussard, found a strange stone. This was in the year 1799. The stone was granite, black in color, described as 3 feet 9 inches in height, 2 feet 4½ inches in width, and 11 inches thick. The upper portion and lower right corners were broken off.

On this stone were inscriptions in three languages, in three registers, one above the other. The upper register had fourteen lines; the middle one thirty-two, and the lower one twenty-eight. The language in the lower register was the Greek, which could be easily read, but the two other languages were not known to any living persons. The language in the upper register was just like that seen on temple ruins everywhere, but was meaningless, as none could read it.



Courtesy of Charles Scribner's Sons

THE ROSETTA STONE—THE "KEY" WHICH UNLOCKED ANCIENT EGYPT

For years various scholars attempted to decipher the two unknown languages, but without avail. What was written in the Greek could be read, but, as Dr. Price says, the lines in the upper registers remained a "riddle." The reading of the Greek register disclosed the fact that the stone was a monument set up by some priests about 195 B.C. in honor of Ptolemy V., their ruler, for having canceled certain priestly taxes and having restored the priests to their places in the temple. But the reading of the Greek lines was of little consequence and unlocked no door to the secrets which lay beneath the ruins. It was the language in the upper register of the Rosetta Stone which had to be deciphered before that bolted door would be unlocked.

In the year 1818, a Frenchman whose name was Champollion set himself to the task of decipherment. A happy thought occurred to him. Perhaps what was written in the lower register in Greek was written in the upper registers in the strange languages. Proceeding upon that assumption Champollion labored long and hard to decipher the unknown languages. Using the known Greek as a basis he deciphered the two other languages and within four years (1822) announced his discovery to the world.

The results of the decipherment of the Rosetta Stone were far reaching. It was found that the

inscription in the upper register was the hieroglyphic Egyptian (ancient picture writing), and that the writing in the middle register was demotic Egyptian (a conventionalized picture language developed from the hieroglyphic). What was written upon the stone was of little consequence or interest; but the arrangement made possible the decipherment of the language of the ancient inscriptions, thus unlocking that old civilization to living men. Then the inscriptions on temple walls, in tombs, and everywhere in Egypt could be read. It only remained for man to excavate, explore, and translate.

Within a few decades Egypt was the scene of much activity. Explorers were at work digging out the ruins, and scholars were deciphering the inscriptions. The youthful science of Archeology was at work exacting from these heaps of ruins testimonies concerning centuries and bygone millenniums. It is because of this fact that a history of Egypt has been constructed and a fair knowledge gained of times and people for centuries forgotten. Many of the statements of the Bible, the only book which reached back to that day, have been corroborated by these silent witnesses of the long ago.

The Rosetta Stone will be found in the British Museum, having been surrendered by the French to the British in the adjustment of their differ-

ences in 1802. The visitor, as he beholds this stone, carefully covered by a glass case, is looking upon a "key," strange to be sure, but, nevertheless upon the "key" which unlocked the ancient civilization of the Nile Valley.

ONE OF THE WORLD'S OLDEST
SIGN-BOARDS

CHAPTER II

ONE OF THE WORLD'S OLDEST SIGN-BOARDS

The sign-boards which are seen along the public highways and streets today bear no comparison, in antiquity and importance, to the one in which we are here interested.

This sign, called the Behistun Inscription, is carved into the flattened and smoothed rock limestone surface of one of the Zagros Mountains in Persia, a mountain which rises about seventeen hundred feet above the level plain. It is on the caravan route between Bagdad and Teheran. Below the inscription is a large spring, where it is said that every caravan and army which passed from Persia to Babylonia drank. Darius, the king of Persia, whose achievements are here chronicled, was a shrewd advertiser.

The inscription dates back a little more than five hundred years before Christ, making it about two thousand four hundred years old. It was discovered by Henry C. Rawlinson, an English army officer on duty in Persia, in 1835. Upon discovering it Mr. Rawlinson began to sense the possible importance of the inscription. He determined to copy it, with a view to its translation.

The story of Mr. Rawlinson's work of copying

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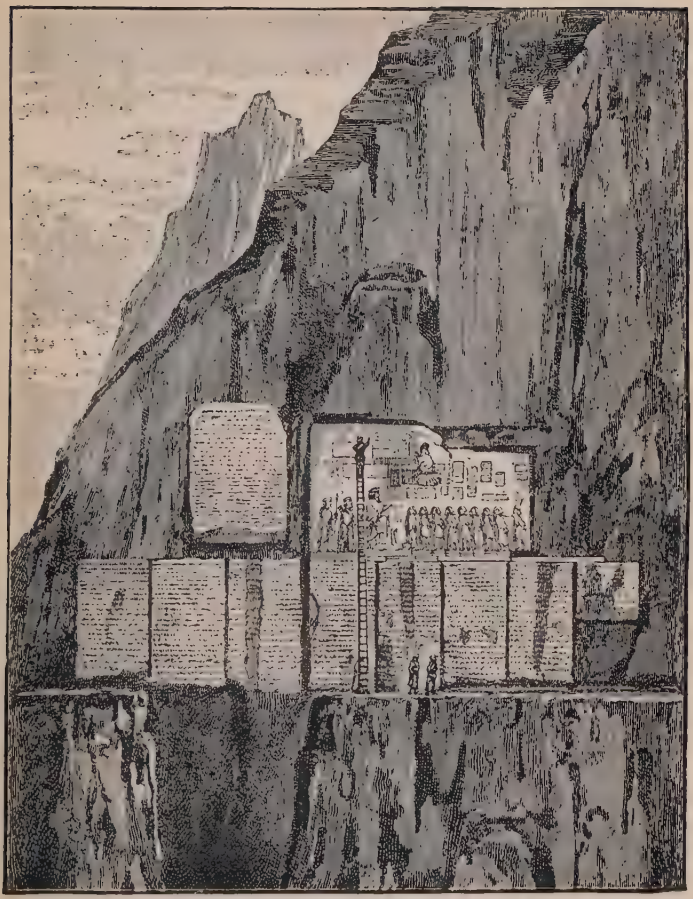
the record is one of heroic endeavor and worthy achievement. The inscription is about five hundred feet from the base of the cliff, and a fearful chasm of approximately 350 feet is just beneath it. There is a ledge of rock just below the inscription about fourteen inches wide, but parts of the edges of this ledge had crumbled away as a result of erosion, making the use of the ledge dangerous. But Mr. Rawlinson, assisted by natives, succeeded through a period of four years in copying the entire inscription. Sometimes he would stand upon the ledge; sometimes he would work upon a ladder, the base of which rested upon the ledge, and was steadied by an attendant; and at other times he was suspended in a swing before the columns of writing which he was copying.

In the picture the artist represents Mr. Rawlinson standing upon the top of the ladder, which is being held upon the ledge by someone. Various schemes were devised and through courageous effort, painstaking labor, and hazards of such fearful character that few would have been willing to brave them, the task was completed.

The reading of the inscription, after it had been copied, proved to be a longer task and even more difficult than the copying of it. There were nine panels—five in the Persian language, three which proved to be Median or Susian, while the other one of the nine was in the ancient Babylonian. At



Courtesy of Cassel and Co., and Prof. Ira M. Price

THE BEHISTUN INSCRIPTION

the upper right corner there is a panel containing a picture of Darius receiving homage from a group of military captives who have ropes about their necks. The writing was found to be of cuneiform, or wedge-shaped characters, making all the columns difficult to read. It was not until the year 1857, twenty-two years after its discovery, that the translation was completed by Mr. Rawlinson. He had spent much of the time during this period working upon this translation.

The contents of the inscription were of comparatively little interest, being records of the military achievements of Darius, the king of Persia. The interest and value consisted in the fact that the deciphering enabled scholars to read the other ancient records of the civilization of the Euphrates and Tigris Valleys. It was, indeed, the key which unlocked the history of the very ancient peoples, apart from which we would have no knowledge of them except through incidental references in the *Old Testament.*

Like the Rosetta Stone, which unlocked ancient Egypt, this inscription contained three languages, one known to modern scholars and two unknown. Also, as in the case of the Rosetta Stone, what was written in one language was written in all three languages. As Champollion deciphered the Rosetta Stone by reading the Greek register, so Rawlinson deciphered the Behistun inscriptions by reading

the Persian, figuring out the unknown languages on the basis of the known. Other scholars worked upon the translation of the inscriptions from time to time and verified the work of Rawlinson, but the honor of the translation belongs to one man, who also discovered it—the Englishman Rawlinson.

It is difficult for the average person to appreciate the value of the discovery and translation of the Behistun Inscription. Its greatest interest to the Christian student consists in the fact that it made possible a constructing of an Assyrian and Babylonian history corroborating many references made to these people in the Old Testament. There was no history, apart from the Bible, which dated back farther than four hundred years before Christ, and critics took the liberty to question and even dispute the statement made in the Bible concerning these nations. A history of these peoples has been written from the inscriptions found on palace walls, monuments, and clay tablets, which first corroborates and then supplements the sacred record—the *Bible*. This was made possible by the deciphering of the Behistun Inscription.

Without this key the literature of Babylonia and Assyria, not the least among which was the great library of Ashurbanipal at Nineveh with its thirty thousand tablets and cylinders, discovered by an Englishman, George Smith, an officer of the British Museum, in 1872, could not be read. From this

library come the Babylonian Story of Creation, the Babylonian Flood Story, called the Gilgamish Epic, and a great amount of other interesting and enlightening literature, all inscribed, of course, on clay tablets and cylinders in cuneiform characters. This is looked upon as one of the most important archeological finds ever made, for into this library had been gathered copies of Babylonian and Assyrian literature reaching back to the earliest time in their history.

Were it not for the Behistun key, providentially discovered and painstakingly deciphered, this great library would mean no more than so many clay tablets and cylinders curiously arranged. Were it not for the Behistun Inscription such work as is now going on in ancient Babylonia and Assyria would scarcely have been undertaken, for it would be well-nigh meaningless. The inscriptions of Ur of the Chaldees, the original home of Abraham, which have been recently excavated by representatives of the British Museum would yield nothing of definite information had the language of the country never been unlocked. Without this key the voices which now speak out from the mounds and dust heaps of ancient Babylonia and Assyria would be as silent as they had been for more than two millenniums.

Dr. Price, in his book, *The Monuments and the Old Testament,* claims that the discovery and de-

ciphering of the Behistun Inscription is the greatest achievement ever made in the field of language or archeology; that it was as great a discovery in the field of history as the telegraph in the commercial world; and in this he is quite correct. Note the following interesting lines from Dr. Price: "There lay the supposed old civilizations of the Mesopotamian Valley buried out of the sight of man for thousands of years. Its former inhabitants were unknown. Its mighty empires were apparently blotted from the pages of history. Its relations with outside nations were known only through hints here and there. In fact, it was only a shadow, with the *Old Testament* alone to point to a possible greatness. But what now? This achievement in the translation of the cuneiform inscriptions gives us at one stroke a whole valley full of thrifty cities, well-organized governments, conquering armies, and world-wide rulers. They are all made to step out upon the stage and play their most important role in the drama of ancient nations."

This quotation beautifully summarizes the facts of the case and shows why the Behistun Inscription is not merely one of the world's oldest signboards, but, at the same time, the world's most important signboards, pointing the people of modern times back with certainty to the people and events where the curtain of the beginning of history lifts.

THE OLD TESTAMENT ON TRIAL BEFORE ODD-APPEARING WITNESSES

CHAPTER III

THE OLD TESTAMENT ON TRIAL BEFORE ODD-APPEARING WITNESSES

To most people it seems strange that any portion of the Holy Bible should be placed on trial. But such is the case. The *Old Testament* especially is being submitted to a gruelling test at the hands of the prosecutors, the critics. The question is, What will be the outcome of the trial to which the *Old Testament* is being submitted?

One of the chief witnesses for the defense is the youthful but interesting science of archeology. It speaks a silent, but powerful word for or against the Book. Which shall it be? In fact, its evidence must be translated from the inscription on walls of temples and tombs, from pillars erected millenniums ago, and even from clay tablets, queer-looking as those we portray on page 37. From wherever these testimonies are gathered the characters used in the writing are much the same—either the hieroglyphic, picture writing, or the cuneiform (the wedge-shaped characters). Those shown in the illustration are the cuneiform. It is with these odd-appearing witnesses and what they say that we are interested.

The word "archeology" is composed of two Greek words meaning "words about things belonging to the beginning." Archeology is, then, the science of ancient things. The materials with which archeology deals are architecture, monuments, inscriptions, art, language, implements, customs, and, in fact everything which can be found which belongs to ancient times.

The tomb of Tutankhamen, recently discovered in Egypt by Lord Carnavon and Howard Carter, affords an illustration of the materials with which archeology has to deal. It was an undisturbed tomb dating back to more than a millennium before Christ, making its contents more than three thousand years old. It is not likely that anything will be found in the tomb of Tutankhamen which will have any direct bearing upon the Bible, for he likely belonged to the latter part of the eighteenth Egyptian dynasty, a period after the Israelites had left Egypt; but his tomb, with its implements, furniture, jewels, art, vessels, food deposits, etc., is an illustration of the materials with which archeology has to deal.

There is a close relation between archeology and the Bible, for upon these two sources we are entirely dependent for our knowledge of the most ancient peoples and their history. Concerning this fact Professor Delitzsch in his volume *Babel and Bible* says: "The Old Testament formed a

CLAY TABLETS

An original tablet

Courtesy of American Sunday School Union

Written with beveled end stylus

world by itself till far into the last century. It spoke of times whose latest limits the age of classical antiquity barely reached, and of nations that have met either with none or with the most cursory allusion from the Greeks and Romans. The Bible was the whole source of our knowledge of the history of hither Asia prior to 550 B.C. But now the walls that formed the impenetrable background to the scenes of the Old Testament have suddenly fallen, and a keen, invigorating air and a flood of light from the Orient pervades and irradiates the hoary book, animating and illuminating it the more as Hebrew antiquity is linked together from beginning to end with Babylonia and Assyria."

Does Archeology Corroborate the Bible?

What, then, is the testimony of archeology to the historical trustworthiness and accuracy of the Bible? This is the question which I propose to answer. If archeology corroborates the statements of the Bible, by that silent but powerful testimony it witnesses to its trustworthiness. Believers do not need such evidence to prove their Bible true, but they welcome everything which corroborates its records. Such things stimulate faith and convince the unbelieving.

Writing an Old Act

First of all archeology puts to rest forever the contention that Moses could not have written the

Pentateuch because the art of writing was unknown in his day.

The fact is now settled beyond dispute that the art of writing was highly developed a thousand years before the days of Moses. The author has in his possession several clay tablets written in the Babylonian cuneiform, which date further back than 2000 B.C. The accompanying pictures are fair representations of the cuneiform clay tablets. These are illustrations of the highly developed condition of the art of writing long before the days of Moses. The code of Hammurabi, who has been identified with Amraphel of Genesis 14, is the oldest code of laws in existence. It dates to about 2100 B.C. This code of laws is a fine testimony to the practise of writing long before the time of Moses. No intelligent person will ever again argue against the Mosaic authorship of the Pentateuch on the grounds formerly argued, except it be a case of ignorance or genuine dishonesty.

Existence of Cities Proved

Again, archeology has proved the existence of certain cities which were mentioned in the Bible, but which critics argued never existed. Less than a century ago bold and daring men went so far as to say that no such cities as Nineveh, Babylon, Lachish, etc., had ever been. But workmen have, with mattock and spade, directed by the explorer,

excavated these cities; their identity has been established beyond a possible doubt, and their ruins stand as silent but powerful testimonies to the historical trustworthiness of the Old Testament records.

Proves Existence of Hittites

Then, too, archeology has borne witness to the existence of certain people mentioned in the Old Testament. A people called Hittites are mentioned in connection with the history of Palestine. It was from Ephron the Hittite that Abraham purchased the cave of Machpelah in which he buried Sarah; so the Bible tells us in Gen. 23:10, 16. Tho the Hittites are mentioned more than two score times in the Old Testament, critics have argued that no such people ever existed, characterizing the mention of them by the Scriptures as "tales of Oriental fiction." Imagine the chagrin of these critics to find that archeology discloses not only the existence of such a people, but that there was a great Hittite empire stretching all the way from upper Mesopotamia almost to the Ægean Sea!

Corroborates the Account of Brick-Making

Archeology corroborates the experiences of the Israelites in Egypt described in the fifth chapter of Exodus. Here we are told that the Israelites as slaves were compelled to make brick. At first

the straw with which the clay was mixed to adhere until the bricks were baked in the sun was furnished them. Later they were compelled to go and gather stubble for this purpose, but still later they were compelled to make brick without any straw.

Naville, the explorer, tells us that when he excavated Pithom, one of the ancient treasure cities, he found brick in its walls made with the use of a liberal quantity of straw, some with less straw, and some without any straw.

Explanation of Israel's Varied Treatment

An explanation is afforded by archeology concerning the varied kinds of treatment which the Hebrews received in Egypt. At first they were the favorites of the king and were granted the most fertile part of Egypt, the land of Goshen, in which to reside and to pasture their flocks and herds. Toward the close of their stay they were the oppressed slaves. Dr. Kyle calls the radical turning of their fortunes as being "from court to corvee," meaning from the court party to lowest of slaves.

The Biblical explanation of this change is found in the statement, "A king arose who knew not Joseph" (Exod. 1:8), but it remains for archeology to interpret this verse. A tribe of Asiatics called "Hyksos" had swooped down upon Egypt, taking advantage of a weak and unsettled political

condition, and had seized the throne and placed one of their number upon it. This had happened several hundred years before the Hebrews went down into Egypt, probably about 2000 B.C., and when the Hebrews came they found one of these Hyksos, or "shepherd kings," as they are called, ruling as the Pharaoh of Egypt. As Asiatics, and possibly Semites, having some things in common with the Hebrews, and not being native Egyptians, they accorded the foreigners a heartier welcome and were more willing to share Egypt's most fertile lands with them than the Egyptians would have done.

The new king who arose who knew not Joseph was likely a native Egyptian of the early eighteenth dynasty, after the Hyksos kings had been driven out. Fearing lest these Hebrews might increase and become strong enough to seize the throne as the Hyksos had done, they were accorded oppressive treatment by the new Egyptian Pharaoh.

It is by this same fact that an explanation is found for the puzzling admonition of Joseph to his brethren when preparing them for introduction to Pharaoh. He told them to say, "Thy servants are shepherds" and the comment immediately follows, "For every shepherd is an abomination to the Egyptians." Why should Joseph instruct his brethren to introduce themselves to the

Pharaoh as shepherds if every shepherd was an abomination to the Egyptians? Simply because the Pharaoh to whom they were about to be introduced was not an Egyptian at all, but a shepherd king.

The Moabite Stone

Another testimony to the historical trustworthiness is found in the Moabite Stone, which was found at Dibon (now called Dhiban) on the north shore of the river Arnon, by Rev. F. A. Klein, a missionary, in 1868. It was erected by Mesha, king of Moab, to the god Chemosh, about 850 B.C., and commemorates Moab's deliverance from Israel's domination.

Unfortunately the stone was broken into pieces by the superstitious natives when they discovered the anxiety of the Germans and French to come into possession of it; but all of the pieces were finally secured by the expenditure of much time and money, and the Frenchman, Clermont-Ganneau, reset the fragments, and the stone may be seen in the Louvre in Paris.

This stone is a veritable supplement to brief portions of the Books of the Kings (I Kings 16: 23-28; II Kings 3: 4, 5). While there are details in each account which are not given in the other, they supplement each other well. The Moabite Stone is characterized by Price as "the finest old

Courtesy of American Sunday School Union

THE MOABITE STONE

inscription so akin to Hebrew yet found."

The following lines from the Moabite Stone are taken from Price's *The Monuments and the Old Testament:*

Moabite Stone Record

"1 I (am) Mesha, son of Chemoshmelek, King of Moab, the Dibonite.
2 My father ruled over Moab thirty years, and I ruled after my father.
3 And I prepared this monument for Chemosh at Korkhah,
4 A monument (to celebrate) deliverance, because he saved me from all invaders, and because he let me see (my desire) upon all mine enemies.
5 Omri (was) king of Israel, and he oppressed Moab many days, for Chemosh was angry with his land.
6 His son succeeded him, and he also said, 'I will oppress Moab.'
7 In my days said he (thus): I will see my desire on him and his house, and Israel perished with everlasting loss.
8 And Omri took possession of the land of Mehedeba, and dwelt therein during his days, and half the days of his son, forty years.
9 But Chemosh restored it in my days. I built Baal-Meon, and constructed in it a *pool* (?),
10 And I built Kirjathan. The Gadites had dwelt in the land from ancient times, and the king of Israel had built for himself Ataroth;
11 But I warred against the city and took it.
12 And I slew all (the inhabitants of) the city, a spectacle for Chemosh and for Moab.
13 And I carried off thence the *arel* of Dodeh, and I dragged it before Chemosh in Kerioth.
14 And I caused to dwell therein the men of Sharon and the men of Meheroth.
15 And Chemosh said to me: Go take Nebo against Israel.
16 And I went by night and fought against it from early dawn until high noon.
17 And I took it and slew all of it, seven thousand men and women, and . . . female slaves; for to Ashtor-Chemosh I had devoted it.
18 And I took thence the arels (altars) of Jehovah, and dragged them before Chemosh."

Record from the Books of the Kings

"In the thirty and first year of Asa king of Judah began Omri to reign over Israel, and reigned twelve years: six years reigned he in Tirzah. And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria. And Omri did that which was evil in the sight of Jehovah and dealt wickedly above all that were before him. For he walked in all the way of Jeroboam the son of Nebat, and in his sins wherewith he made Israel to sin to provoke Jehovah the God of Israel to anger with their vanities. Now the rest of the acts of Omri which he did, and his might that he showed, are they not written in the books of the chronicles of the kings of Israel? So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead." —I Kings 16:23-28

"Now Mesha king of Moab was a sheepmaster, and rendered unto the king of Israel the wool of an hundred thousand lambs, and of a hundred rams. But it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel."—II Kings 3:4, 5

There are several things in this record which corroborate the Scripture records:

1. Omri, the sixth king of Israel, is mentioned by name.

2. Moab's vassalage to Israel is conceded in the Moabite record (lines 5-8).

3. Israel is mentioned six times; four times in the lines printed above, and twice in the lines not printed.

4. Jehovah, the name of Israel's God was known to the Moabite king. (Line 18.)

The Tel El-Amarna Tablets

The discovery of the Tel el-Amarna tablets constitutes an interesting story and illustrates the significance of small and apparently common-place things, especially in the field of archeology.

In the year 1887 a peasant woman was digging into the earth at a place called Tel-el-Amarna along the Nile River about two hundred miles south of Cairo, and found some clay tablets. It is reported that this woman, the original discoverer, sold her rights for fifty cents. A careful search resulted in finding other tablets to the number of almost four hundred. Because of the discovery of their value, they were subsequently sold at prices ranging from five dollars to seven hundred and fifty dollars. Most of them are now in the British Museum. Tel-el-Amarna was the capital of Egypt built by Amenophis IV, and these clay

tablets were found just where the dust of the centuries had covered up his state records.

These tablets were found to be a series of international correspondence between Amenophis III and Amenophis IV of the eighteenth Egyptian dynasty, and their Asiatic vassals, including Palestine, around 1500 B.C. The letters were written in Babylonian cuneiform (wedge-shaped) characters, and deal with political conditions, social affairs, exchange of gifts, concerning slaves, and other things too numerous to mention.

The Tel-el-Amarna tablets can scarcely be valued too highly because of the light which they throw upon political conditions of Egypt and Asia generally at that time, but students of the Bible have a peculiar interest in them because of their reference to no less than twenty cities mentioned in the Old Testament and to Jerusalem and its king, who was a vassal of Egypt.

One of the letters written by Ebed-Hepha, king of Jerusalem, to Amenophis IV will be quoted. The date of this letter is set at about 1360 B.C. These letters have a very direct bearing upon Bible history, and for that reason a typical one of them is copied here. According to George A. Barton the letter reads as follows:

> "To the king, my lord, speak, saying, Ebed-Hepa, thy servant. At the feet of the king, my lord, seven times and seven times I prostrate myself. Behold the deed which Malkiel and Shuardatu have done against the country of the king, my lord! They have won over the soldiers of

Gezer, the soldiers of Gath, and the soldiers of Keilah; they have seized the country of the city of Rubute. The country of the king is fallen away to the *Habiri* [Italics mine]. And now also a city of the country of Jerusalem (its name is Beth-shemesh), a city of the king, has gone over to the men of Keilah. May the king hearken unto Ebed-Hepa, thy servant, and send mercenaries that the land of the king may remain unto the king. If there are no mercenaries, lost is the land of the king to the *Habiri*. This is the deed which Malkiel and Shuardatu have done. . . . May the king care for his land!"

This letter discloses the fact that the kingdom of Jerusalem, which appears to have included considerable of territory, especially to the north, was suffering invasion by a people called the "Habiri." Several cities had fallen away, and Ebed-Hepha frantically begs for mercenaries, or soldiers, apart from whose coming the country will certainly be lost to the Habiri. Both Jerusalem and the Habiri are frequently mentioned.

There are various theories as to who the Habiri were, the most likely of which is that they were the Hebrews, who either under the leadership of Joshua or one or the other of the Judges, were conquesting the land. This theory is believed by Dr. George A. Barton, Dr. M. G. Kyle, and others. The reader will detect in the word "Habiri" when pronounced, a similarity to that of our English word "Hebrews." This similarity must not be pressed dogmatically, but nevertheless it is worthy of note.

Of course those who accept a late thirteenth-century date for the Exodus, making Rameses II

the pharaoh of the oppression and Merneptah the pharaoh of the Exodus, not only have difficulty in identifying the Habiri with the Hebrews, but in identifying them at all.

If the earlier date for the Exodus is accepted, making Thothmes III and Amenophis II of the eighteenth dynasty, the pharaohs of the Oppression and the Exodus respectively, the Habiri may well have been the Hebrews who were conquering Canaan and were even threatening Jerusalem itself. Every student of the Old Testament is aware of the fact, however, that Jerusalem was not taken by the Hebrews until the days of David, at which time it was in the hands of the Jebusites, from whom David took it about 1050 B.C.

Thus the Tel-el-Amarna letters mirror political conditions in Palestine exactly like those described in the Old Testament, and if the Habiri were the Hebrew people, they supplement the Biblical record of the conquesting of Canaan by them.

The Results of the Trial

The Old Testament has been on trial, and witness after witness has appeared—odd-looking enough, indeed, they have been—and each has left his testimony. What is the result of the trial? The reader may, himself, be the judge.

It is only fair to say that the witnesses are not exhausted. There are others too numerous to

be heard here who would certainly contribute their testimony to the trustworthiness and historical accuracy of the Old Testament. Let it be said in conclusion, however, that in all of the developments of the science of archeology, to the present hour there has not been discovered a single thing which contradicts the Word of God, but there have been found many things which corroborate the Bible and testify to its historical trustworthiness.

BABYLONIAN STORIES OF THE CREATION AND THE FALL

CHAPTER IV

BABYLONIAN STORIES OF THE CREATION AND THE FALL

Archeological explorations have in the last several decades brought to light some very interesting ancient documents. Some of these documents have a more or less direct relation to some Biblical accounts, and it is my purpose to make a comparison of several of these documents with the Book of Genesis and other sections of the Old Testament, to show that while these stories are not to be trusted as accounts of the events which they purport to describe, their very existence and in some measure their details corroborate the Biblical accounts. As school boys and girls are hearing of these stories, and they are being referred to in various magazines and from many platforms, every person should know about them.

A BABYLONIAN EPIC OF CREATION

This epic of creation has been translated from clay tablets of cuneiform inscription which were found in the library of Ashurbanipal, by an Englishman, George Smith, when this ancient library was unearthed in 1872. It is believed to have been circulated in Babylonia and Assyria

about the seventh century B.C. tho the story itself may be older. It is a poem, and was written on seven tablets, with an average of about 140 lines each.

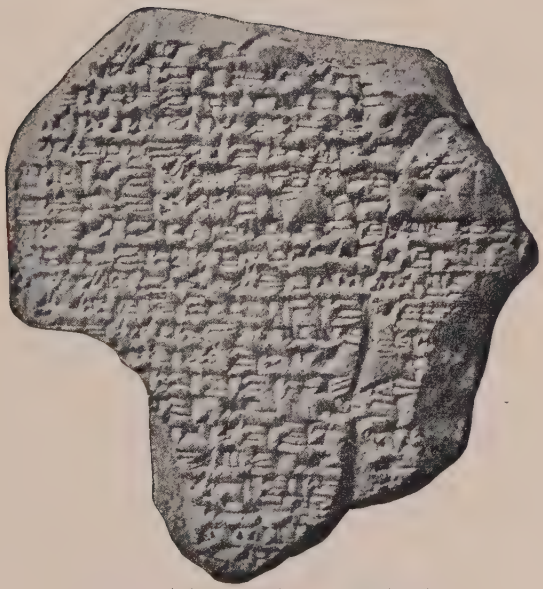
There is quite a general agreement among scholars that there is some relation between this ancient document and the creation account in Genesis, the first chapter, but there are various shades of opinion as to what the relation is.

A few lines given here from several of the tablets are from George A. Barton's translation, given in *Archeology and the Bible.* Some of the lines, especially on the first, second, fifth, and sixth tablets, are so broken that a complete translation cannot be made; but enough remains to make intelligible the trend of the narrative.

Then, too, there is much that is irrelevant to the creation story, consisting largely of an account of a contest between the gods. But certain lines in the poem impress the reader with their similarity to the Genesis account of creation, and these are chiefly the ones given here.

Tablet I

1. Time was when above heaven was not named
2. Below to the earth no name was given.
3. Then the primeval Abyss their begetter,
4. The roaring Sea who bore them,—
5. Their waters together were mingled;
6. No field had been formed, no marsh-land seen.
7. When no gods had ever been honored,
8. No name was formed no destiny fixed,
9. Gods were created in their midst



Courtesy of American Sunday School Union

FRAGMENT OF THE SIXTH TABLET OF THE BABYLONIAN CREATION SERIES, RECORDING THE CREATION OF MAN

Tablet V

1. He (Marduk) ordained the stations of the great gods;
2. As stars their likenesses as constellations of the zodiac he placed.
3. He ordained the year, into parts he divided it,
4. For the twelve months he established three stars.

Tablet VI

1. Marduk, the word of the gods, when he heart it,
2. His heart was stirred, he formed a brilliant plan.
3. He opened his mouth, to Ea he spoke,
4. What in his heart he had conceived he offered as a plan;
5. "Blood will I bind, bone will I fashion,
6. I will produce a man; 'man' is his name;
7. I will create the man 'man';
8. Verily by the service of the gods he shall give them rest; . . .

Similarities

The first two lines of the first tablet remind one of the phrase in Gen. 1:1, "In the beginning," or as the Hebrew correctly translated reads, "In beginning." It is evident that the Babylonian account purports to be giving a narrative of the beginning of things—creation.

Both accounts assume that the primeval chaos consisted of a mass of waters. The Hebrew account calls it "t'-hom" (one syllable), while the Babylonians called it "tiamat." These two words are supposed to be the same in these two closely related languages.

In Genesis we are told that "the Spirit of God moved (Hebrew, brooded) upon the face of the waters." In the Babylonian epic, the waters, which were thought to be of two genders, were

embosomed. In both, it is the beginning of the creative process which is being represented.

Both accounts agree in that the earth and the heavens were formed by division of the primeval ocean by a firmament, called by the Babylonian a covering, which held up a part of the water, so that the earth could be formed beneath. This feature of the two narratives, together with their agreement of a primeval chaos, has been the strongest argument in favor of a kinship of some sort between the two accounts.

In the fifth tablet mention is made of the placing of stars as constellations of the zodiac. These stars are said to be likenesses of the great gods. Also mention is made of the dividing of the year into twelve parts.

The sixth tablet contains an account of the creation of man, for the purpose, it appears, that the gods might be worshipped. Man, everywhere and at all times, insists upon asking from whence he came, and here is the answer which the Babylonians gave to that question.

There is, as can be easily seen, a striking similarity in the arrangement by sevens. The Babylonian epic is arranged in seven tablets or cantos: the Hebrew account, in seven days.

Differences

The differences are more marked than the similarities, and may be outlined as follows:

In the Babylonian epic the gods are generated, while in Genesis, God is assumed as pre-existent.

Most of the details differ from the Genesis account—only a few are similar.

The religious conceptions of the accounts vary greatly. The Babylonian epic is mythological and polytheistic. The conception of deity is a degraded one. The gods love, hate, scheme, plot, and destroy. Marduk, the great Babylonian god, is the champion who conquers the other gods after a severe struggle. Genesis, on the other hand, reflects a very exalted idea of Deity, and a pure monotheism.

Other Accounts

There is a fragmentary account of an Assyrian version of the creation which harmonizes with the Babylonian epic in certain particulars, but which varies from it in others. It is too fragmentary for any real value. There is also an Egyptian creation story which is the basis of one current among the early Greeks. It varies widely from the Babylonian epic, and, like the others, is mythological, polytheistic, and as degraded in its conception of deity. The Chinese also have a creation story which has in it a few similarities to these stories

found elsewhere. As the human race, always and everywhere, has insisted upon knowing its origin, we should certainly be disappointed if God had not given us an account of man's creation in the Bible.

Superiority of the Genesis Account

The Genesis account is seen to be superior in every respect to the other creation stories. Lange, in his introduction to Genesis, compares the account with all other creation stories, and finds all other ancient cosmogonies the product of the time, whose growth can be observed, whose accretions and deposits of physical, legendary, and mythological matter can be traced by quite definite strata. They have their national colorings and bias, and their attempts at philosophy. The Genesis account is no more Hebrew than it is Assyrian, Chaldean, Persian, or Egyptian. It has no philosophy, neither has it any appearance of bias in favor of any class of ideas. It is not an imitation, but the original painting. Other copies have been made from it, but they are more or less deformed. The Genesis account stands alone in the world, like the primeval granite of Himalaya among the later geological formations.

There is no alternative from the conclusion that the Genesis account is revelation. As prophecy is vision of the future, this is vision of the past.

In his attempt to brush aside in a single sweep the authority of the creation account in Genesis a widely known educator said one day: "What would an unlearned, pastoral people, such as the Hebrews, know about the creation of the world?" The answer would be that they would know nothing about it except through revelation. We are not sure that it was a Hebrew who received the revelation, nor who first recorded it, altho we find the record among the Hebrew writings.

Lange says: "At a very early day, to which no profane history or chronology reaches, some man who was not a philosopher, not a poet, nor a fable maker, but one who 'walked with God' and was possessed of a most devout and reverent spirit—some such man, having a power of conception surpassing the ordinary human, or else inspired from above, had present in his soul in some way, and first wrote down, or uttered in words, this most wonderful and sublime account of the origin of the world and man. He believed, too, what he wrote and uttered. He was conscious of some source, whether by words or vision, whence he had received it, and he had no doubt of its relatior to an outward objective truth which it purported to set forth" (Lange's Commentary, Genesis, page 148).

Reckoning with the fact that God has made "of one every nation of men to dwell on all the face

of the earth," as the apostle Paul told the Greeks when he addressed them on Mars' Hill (Acts 17: 26), there is no surprize that the story of man's creation should have found its way wherever the human race wandered. Neither should it be considered a surprize that this story should take on, among the various peoples, their national colorings, and even their superstitions. But God, who gave by inspiration the account of creation for the purpose of revealing to man the source of all things and the high destiny for which he was created, has given us a record so pure, so simple, so believable, that the child and the untutored can understand, and the greatest scholars of the world recognize as so superior to all other creation stories as to be in a class entirely by itself. They also discover it to be so scientific that, when all other speculations have failed and all other hypotheses have been disapproved, the human race must return to God's account of the creation of the cosmos and of man for the final and authoritative word.

THE LEGEND OF ADAPA

Another Babylonian legend which is believed to have some parallels to the Book of Genesis is the Legend of Adapa, which is compared to the account of the fall of man, in the third chapter. The fragments do not present the entire story,

but sufficient is preserved to make it clear that the Babylonians had something in common with the general ideas presented in Genesis concerning the entrance of sin into the world.

Similarities

In the first place, Adapa, like Adam, had come into possession of knowledge. The first lines read:

> "He possessed intelligence.
> His command like the command of Anu (the chief God).
> Wide intelligence he (Ea, the God who had created him), made perfect for him the destiny of the country to reveal.
> Unto him wisdom he gave, eternal life he did not grant him."

This knowledge enabled Adapa to break the wing of the south wind, which appears to have been an attribute of deity. Adam and Eve were tempted to become "like God knowing good and evil."

Ea, who had permitted Adapa to become wise, feared that he might gain immortality and told him a falsehood when he left him to go into the presence of Anu, the chief God, to prevent him from eating food which would make him immortal. Jehovah drove man from the garden, where the tree of life grew. So both accounts harmonize in the thought that immortality might be obtained by eating certain kinds of food.

Adapa was subject to disease, restlessness, and destruction for what he had done. Toil, sorrow, and death came upon Adam and Eve for what they had done.

It appears also that Adapa was clothed with a garment provided by Anu. The third line of fragment III reads:

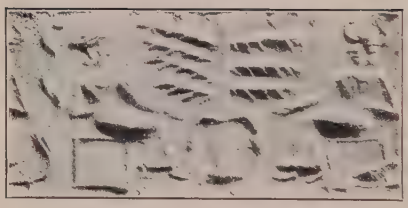
> "The garment, he commanded him, and he clothed himself."

Adam and Eve were clothed with skins, according to a provision by God.

Relation of the Two Accounts

The question arises as to the relation of the Adapa myth to the Genesis account. Is the Babylonian myth an earlier form of the account of the fall of man, which the Hebrews took and purified? Or is the Babylonian myth a degenerate form of the Biblical narrative? Some modern scholars hold to the former, while many hold to the latter, which is, in all probability, the correct position. In either case, as Dr. George A. Barton asserts (*Archeology and the Bible,* page 261), "The Babylonian story proves the Biblical conceptions to be very ancient, and by its contrasts to that in Genesis, it exhibits the dignity and religious value of the Biblical narrative." In the Babylonian myth the gods Ea and Anu are at enmity, and Ea tells a falsehood to accomplish his purpose. Genesis portrays God as consistently righteous and omnipotent. The superiority of the Old Testament stands out in marked contrast.

It may seem somewhat disturbing at first to one who hears of these documents for the first



Courtesy of American Sunday School Union

THE SO-CALLED ADAM AND EVE SEAL

time, but a careful study and evaluation of them proves them to be, tho in themselves untrustworthy, corroborations of the Biblical accounts. Therefore, a knowledge and proper understanding of them contribute to our appreciation of the Bible.

A PICTORIAL REPRESENTATION OF THE FALL

Somewhat akin to the Legend of Adapa, but with no positively known connection with it, is a pictorial representation in the form of a seal cylinder, which evidently reaches back to a very primitive time, sometimes called the "Adam and Eve Seal."

This seal, which is about an inch in diameter, contains no single word of writing and its meaning can only be conjectured from its group of figures.

In the center of this seal is a picture of a tree, very conventionalized, of course, as all art was in those primitive days; nevertheless the representation of a tree. On one side of the tree sits a man, while on the opposite side of the tree sits a woman. Back of the woman is a serpent with its head reared from the ground, as if to establish contact with the woman in some way or another.

This pictorial representation has been variously evaluated. To one familiar with the story of the

temptation this group of figures presents an interesting study. It must be conceded that there is a striking resemblance between this pictorial representation and the Biblical account of man's temptation in Eden.

The human race has always been fond of pictures and has found them to constitute one of the most convenient and satisfactory methods of representation. Remembering that the cuneiform or wedge-shaped characters used by the Babylonians and Assyrians, the hieroglyphics of Egypt, and even the Phoenician letters which constitute our English alphabet are, at least in part, only highly conventionalized pictures, there is no wonder that the ancients used pictorial representations. Still more, after all these many centuries of human progress, the picture remains one of man's most successful mediums for the acquisition of knowledge.

Should this clay cylinder, with its silent story, relate to the same event recorded in the third chapter of Genesis, that of the temptation, it cannot subtract a single thing from that record. It only confirms in picture what is here written in words, and is a very striking corroboration. Tho we cannot answer all the questions which may legitimately arise relative to environments, circumstances, and relations of these two apparently parallel records, there should be no hesitancy in

claiming all such things which come to us out of the distant past as contributions to our knowledge of God and of his dealings with the human race. If our cherished record is from God, as we know it to be, anything which corroborates and confirms that record, regardless of the channels through which it came, must be found ultimately also of God.

THE BABYLONIAN FLOOD STORY

CHAPTER V

THE BABYLONIAN FLOOD STORY

From the library of Ashurbanipal has come another one of the most interesting of Babylonian myths, which bears a close resemblance to the account of the flood as recorded in the sixth, seventh, and eighth chapters of Genesis. It is sometimes called the Gilgamesh Epic, for Gilgamesh, a mythical Babylonian king, is the hero. The tablet was probably written in the seventh or eighth century B.C., but doubtless records a legend which was orally circulated very much earlier. The story of the flood is only a part of the extensive epic, which is mythical from beginning to end.

The flood story is found on the eleventh tablet of the series. It was first translated, in 1872, by George Smith, of the British Museum, who also discovered it. A number of scholars have since made translations of the epic. This tablet contains 185 lines in cuneiform, some of which are so broken that they cannot be read. A sufficient number of the lines are whole, however, to make possible a reasonably good translation of the story.

It appears that Gilgamesh had an ancestor, Utnapishtim, who was residing somewhere with the gods. Gilgamesh became afflicted with a much-

dreaded disease and longed to consult his immortal ancestor how he too might become immortal. After weeks of sailing upon the waters he reached the distant land where his immortal ancestor abode and inquired of him how he had succeeded in reaching the immortal land and the assembly of the gods, his appearance remaining unchanged. Thereupon Utnapishtim replies to the question of Gilgamesh, and, according to George A. Barton in *Archaeology and the Bible,* the interesting narrative runs as follows:

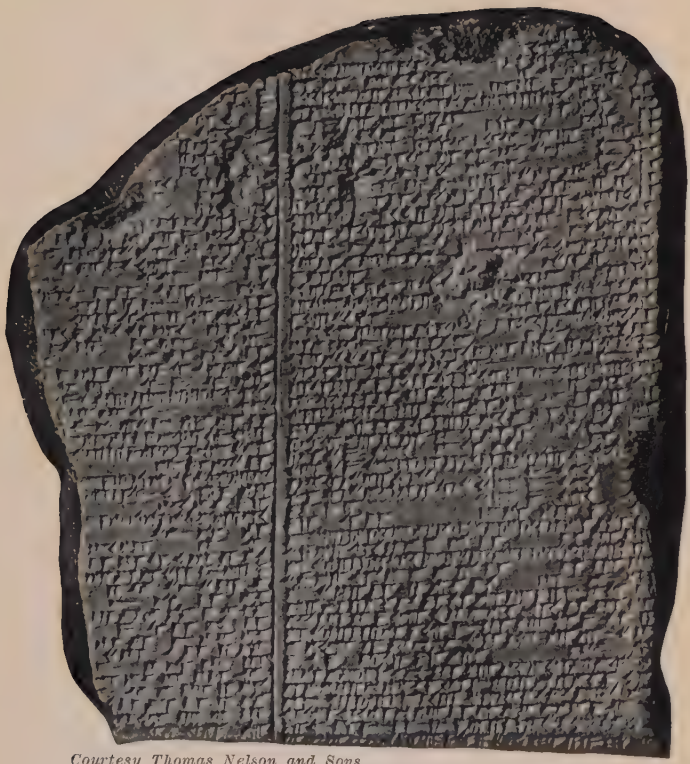
Gilgamesh Questions Utnapishtim [1]

1. Gilgamesh said to him, to Utnapishtim, the far-away:
2. "I look upon thee, O Utnapishtim,
3. Thy appearance is unchanged; thou art like me;
4. Thou art not at all different, thou art like me.
5. Thy courage is unbroken, to make combat,
6. On thy side thou liest down—on thy back.
7. (Tell me) how hast thou advanced and in the assembly of the gods hast found life?"

Utnapishtim Replies to Gilgamesh

8. Utnapishtim spoke to him, to Gilgamesh:
9. "I will reveal to thee, O Gilgamesh, the secret story,
10. And the decision of the gods to thee will I relate.
11. Shurippak, a city which thou knowest,
12. Is situated on the bank of the Euphrates.
13. That city was old and the gods in it—
14. Their hearts prompted them—the great gods—to make a deluge.
15. (There drew near) their father Anu,
16. Their councillor, the warrior Ellil,
17. Their herald, Enmashtu,
18. Their hero, Ennugi.
19. The lord of wisdom, Ea, counselled with them;
20. Their words he repeated to the reed-hut:
21. "O reed-hut, reed-hut, O wall, wall,
22. O reed-hut, hearken; O wall, give heed!
23. O man of Shurippak, son of Ubaratutu,

[1] The headings belong to the author, while the translation is Barton's.



Courtesy Thomas Nelson and Sons

A DELUGE TABLET

The Babylonian Deluge Story. The Eleventh Tablet of the Gilgamesh Epic.

24. Pull down thy house, build a ship,
25. Leave thy possessions, take thought for thy life,
26. Leave thy gods, thy life save!
27. Embark seed of life of all kinds on a ship!
28. The ship which thou shalt build,
29. Measure well its dimensions,
30. Make to correspond its breadth and its length;
31. Upon the ocean thou shalt launch it.''

The Construction of the Ship

56. ''The strong . . . brought what was needed,
57. On the fifth day I raised its frame.
58. According to its plan (?) its walls were 120 cubits high;
59. 120 cubits correspondingly was the extent of its roof.
60. I laid down its hull; I enclosed it.
61. I constructed it in stories, up to six;
62. I divided it (without [?]) into seven parts.
63. Its interior I divided into nine parts.
64. . . . I fastened in its midst.
65. I looked out a rudder, and prepared what was necessary.
66. 6 *sars* of bitumen I poured over its outside (?);
67. 3 *sars* of bitumen I poured over its interior.''

The Lading and Embarkation of the Ship

81. ''With all that I had I laded it (the ship);
82. With all the silver I had I laded it.
83. With all the gold I had I laded it.
84. With all the living things I had I laded it.
85. I embarked on the ship all my family and kindred.
86. Cattle of the field, beasts of the field, craftsmen, all, I embarked.
87. A fixed time Shamash had appointed, (saying):
88. 'When the senders of rain shall rain upon you a mighty rainstorm at evening,
89. Embark upon the ship and close thy door.'
90. The appointed time approached,
91. The senders of rain sent at evening a heavy rain-storm.
92. I observed the appearance of the day,
93. The day was terrible to look upon.
94. I embarked upon the ship, I closed my door.
95. To the master of the ship, to Puzur-Amurru, the sailor,
96. I entrusted the structure together with its contents.''

Description of the Storm

97. When dew-dawn began to brighten,
98. There arose from the horizon a black cloud;

99. The god Adad thundered in its midst,
100. While Nebo and Sharru marched before;
101. They went as heralds over mountain and country.
102. Nergal tore away the anchor,
103. Enmashtu advanced, the floods he poured down;
104. The Anunnaki raised their torches,
105. At their brightness the land trembled.
106. The raging of Adad reached to heaven;
107. All light was turned to darkness
108. . . . the land like . . .
109. One day (raged the storm [?])
110. Swiftly it raged (and the waters covered) the mountains,
111. Like a battle array over the people it swept.
112. No one could see his fellow;
113. No more were people recognized in heaven;
114. The gods were frightened at the deluge,
115. They fled, they climbed to the highest heaven;
116. The gods crouched like dogs, they lay down by the walls.
117. Ishtar cried like a woman in travail,
118. Wailed the queen of the gods with her beautiful voice:
119. "Those creatures are turned to clay,
120. Since I commanded evil in the assembly of the gods;
121. Because I commanded evil in the assembly of the gods,
122. For the destruction of my people I commanded battle.
123. I alone bore my people;
124. Like spawn of fishes they fill the sea."
125. The gods along with the Anunnaki wept with her,
126. The gods bowed, sat as they wept;
127. Closed were their lips; (silent their) assembly.
128. Six days and seven nights
129. Blew the wind, the deluge the flood overpowered.
130. When the seventh day approached, the deluge was prolonging the battle
131. Which, like an army, it had waged.
132. The sea calmed, the destruction abated, the flood ceased.

The Receding of the Waters

133. I looked upon the sea, the roaring was stilled
134. And all mankind was turned to clay;
135. Like logs all were floating about.
136. I opened the window, the light fell on my cheek;
137. I was overcome, I sat down, I wept;
138. Over my cheek streamed the tears.
139. I looked in all directions—a fearful sea!
140. After twelve days an island appeared;

141. Toward Mount Nizir the ship stood off;
142. Mount Nizir held it fast, that it moved not.
143. One day, two days, Mount Nizir held it that it moved not,
144. Three days, four days, Mount Nizir held it that it moved not,
145. Five days, six days, Mount Nizir held it that it moved not,
146. When the seventh day approached,
147. I brought out a dove and let her go;
148. The dove went out and returned;
149. There was no resting-place and she came back.
150. I brought out a swallow and let it go;
151. The swallow went out and returned.
152. There was no resting-place and it came back.
153. I brought out a raven and let it go;
154. The raven went out, the diminution of the waters it saw;
155. It alighted, it waded about, it croaked, it did not come back.

The Disembarkation and Sacrifice

156. I disembarked (all); to the four winds I poured a libation.
157. I appointed a sacrifice on the top of the mountain peak;
158. Seven by seven I arranged the sacrificial vessels;
159. Beneath them I piled reeds, cedar wood, and myrtle.
160. The gods smelled the savor,
161. The gods smelled the sweet savor,
162. The gods above the sacrificer collected like flies.
163. When at length the queen of the gods drew near,
164. She raised the great bows (?) which Anu at her wish had made.
165. O ye gods, as I shall not forget the jewel of my neck
166. These days I shall not forget—to eternity I shall remember!
167. Let the gods come to the sacrifice,
168. But let Ellil not come to the sacrifice,
169. For he was not wise; he sent the deluge,
170. And numbered my people for destruction."

From this point on the story loses its interest as a flood account parallel, for it continues with the experience of Utnapishtim and his wife among the gods. As a myth, the Gilgamesh epic must be rec-

ognized as a beautiful story, but its relation to the account of the flood in Genesis, if any, constitutes our present inquiry.

Resemblances

That there are some resemblances between the Babylonian story and the Genesis account no reader can dispute. These may be pointed out as follows

1. There is in both an account of a great flood catastrophe.
2. There is in each of them the details of the constructing of a ship after the builder had been apprised of the coming of a great flood.
3. There is a striking likeness in the lading of the ships.
4. The total destruction of life outside of the ship is reflected in both.
5. The ships lighting upon a mountain is familiar to Bible readers.
6. The sending out of the birds to ascertain the depth of the water, impresses one as a close parallel with the Genesis account.
7. The offering of a sacrifice at the disembarkation reminds the reader of the first act of Noah upon coming from the ark.

Differences

If the similarity between the Babylonian flood story and the Genesis account is marked the dif-

ferences are even more marked and may be easily seen when thoughtful comparison is made.

1. The Babylonian account makes the flood local—a city called Shurippak, a city on the Euphrates: while the Genesis account is of a flood world wide, as the world was then known.

2. The Babylonian flood story gives no purpose of the flood, whatsoever, but reflects the caprice of the gods, through which a mythical person mysteriously reached the assembly of the immortals. The purpose of the Genesis flood is plainly indicated as a punishment of the sinful race and to give the world a new beginning.

3. The time of the coming of the flood, as well as the duration of the waters, differs greatly from the flood described in Genesis.

4. Deity reflected in the Babylonian story is polytheistic and degraded. The true God is not known, but the national deities, of whom Bel was chief, are the gods recognized. The gods are described as hating each other, as crouching like dogs with fear, and, as seen in the closing lines of the quotation from the epic, when the sacrifice was made, they smelled the sweet savor and gathered like flies about the sacrifice.

The last point of difference, alone, is sufficient to convince anyone that despite any similarities in the accounts the Babylonian account cannot compare favorably with the Genesis record. That the

Babylonian story is built around the same historical framework may be possible; but the purpose of the account is entirely lost. If it be deemed another version of the same experience of the race, it is so variant and purposeless as to have lost everything except some of the externalities. George A. Barton says: "Nothing could more strikingly illustrate the inspiration of the Biblical story than to measure it against the background of this Babylonian poem, which is clearly a variant version of it" (*Archaeology and the Bible*).

Of the Babylonian flood story it should be said that it is no surprize that this experience of the race should have been told and retold wherever man went subsequently to the flood. In the days when men handed down orally, to succeeding generations, the accounts of such events, they could easily take on national bias and local colorings: they could easily degenerate into the polytheism of the peoples by whose lips they were communicated.

That God should give by inspiration a true version, a dignified account of his dealings with a sinful race which reflects the true and only God, should be no surprize, but should be universally accepted as such, and gratefully received. The Babylonian story of the flood, nor any other version which might come from any quarter of the globe, need distract in the least, and should not be considered as a liability but as an asset of

the Christian faith, for it only proves that this experience of the race so deeply engraved itself upon man that it is impossible for him ever to stray so far as to totally erase the impress stamped upon him.

THE WORLD'S OLDEST CODE OF LAWS, THE CODE OF HAMMURABI

CHAPTER VI

THE WORLD'S OLDEST CODE OF LAWS, THE CODE OF HAMMURABI

Some reader may be surprized that when reference is made to the world's oldest code of laws the Mosaic, or Biblical, code is not meant. But that there is an older code is agreed upon by all reverent and well-informed scholars. The Code of Hammurabi antedates the Mosaic code by about six centuries, reckoning the generally accepted date of Hammurabi as about 2100 B.C., and the date of the Exodus as 1491 B.C. There is also a Hittite code which has been tentatively deciphered and which dates to about 1350 B.C. But the Code of Hammurabi, being the older and having been fully translated, furnishes a better opportunity for a study of two very ancient codes of laws.

While excavating in Susa (Sushan), the ancient capital of Elam, during December, 1901, and January, 1902, a French expedition under de Morgan found a block of black diorite, which has proved to be one of the most interesting of finds. It contained the code of Hammurabi. Hammurabi belonged to the first dynasty of Babylon, and his date is given by Barton as 2102-2061 B.C. (*Arch-*

aeology and the Bible.) The laws are written in Semitic Babylonian, and the inscription was originally set up in Esagila, in Babylon, in the temple of Marduk, but was carried to Elam by an Elamite conqueror, as a trophy, when he overran Babylon.

Hammurabi is identified with the king Amraphel of Genesis 14, in the days of Abraham. To students of the Bible this adds another item of interest.

The code contains 282 items of legislation. It is divided by Barton into thirty-seven sections, as follows: Against Witches; Concerning False Witness; Against Reversing a Judicial Decision; Against Theft; Against Stealing Children and Slaves; Housebreaking and Brigandage; Stealing at a Fire; Duties and Privileges of Soldiers; Constables; Tax Collectors; Agriculture; Horticulture; Bankruptcy; Partnership; Agents and Merchants; Wine Merchants; Deposits and Distraints; Debts; Storage of Grain; Deposits and Losses; Against Slandering Women; Chastity; Marriage and Divorce; Inheritance; Adoption; Renunciation of Sonship; Foster-Mothers; Assault and Battery; Physicians; Laws of Branding; Responsibility of Housebuilders; Responsibility of Boatmen; Collision of Ships; Concerning Shepherds; Wages of Animals and Men; Sales of Slaves; and the Penalty for Renouncing a Master. Incidentally this wonderful code of laws shows

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A PORTION OF THE CODE OF HAMMURABI

that civilization was in a fairly high state in Babylon two millenniums before Christ.

For those who do not have access to a copy of the translation of the Code of Hammurabi so that comparison can be made by them, a few items of the two codes which appear very similar will be given here in parallel columns. The items from the Code of Hammurabi are taken from Barton's *Archeology and the Bible.*

Mosaic Code	Code of Hammurabi
Exodus 21:16: "And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death."	14. "If a man steals the son of a man who is a minor, he shall be put to death."
Leviticus 20:10: "And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbor's wife, the adulterer and the adulteress shall surely be put to death."	129. "If the wife of a man is caught lying with another man, they shall bind them and throw them into the water. If the husband of the woman would let her live, or the king would let his subject live, he may do so."
Exodus 21:18, 19: "And if men contend and one smite the other with a stone, or with his fist, and he die not, but keep his bed; if he rise again, and walk abroad upon his staff, then shall he that smote him be quit: only he shall pay for the loss of his time, and shall cause him to be thoroughly healed."	206. "If a man strikes a man in a quarrel and wounds him, he shall swear, 'I did not strike with intent,' and shall pay for the physician."
Leviticus 24:19, 20: "And if a man cause a blemish in his neighbor; as he hath done, so shall it be done to him; breach for breach, eye for eye, tooth for tooth; as he hath caused a blemish in a man, so shall it be rendered unto him."	196. "If a man destroys the eye of the son of a patrician, they shall destroy his eye. 200. "If a man knocks out the tooth of a man of his own rank, they shall knock his tooth out." 229. "If a builder builds a

Mosaic Code	Code of Hammurabi
	house for a man and does not make its work strong and the house which he made falls and causes the death of the owner of the house, that builder shall be put to death."
Exodus 21:28: "And if an ox gore a man or a woman to death, the ox shall be surely stoned, and its flesh shall not be eaten; but the owner of the ox shall be quit."	250. "If an ox when passing along the street gores a man and causes his death, there is no penalty in that case."
Exodus 21:29: "But if the ox was wont to gore in time past, and it hath been testified to its owner and he hath not kept it in, but it hath killed a man or a woman; the ox shall be stoned, and its owner shall be put to death."	251. "If the ox of a man has the habit of goring and they have informed him of his fault and his horns he has not protected nor kept his ox in, and that ox gores a man and causes his death, the owner of the ox shall pay one-half mana of money."
Exodus 21:30: "If there be laid on him a ransom, then he shall give for the redemption of his life whatsoever is laid upon him."	252. "If it is the slave of a man, he shall pay one-third of a mana of money."

It will be seen that these very few comparisons are made between the Code of Hammurabi and the statutory laws of Moses, not between the Code of Hammurabi and the Decalog. The Decalog, or Ten Commandments, were the fundamental laws of Israel, to which all the other laws governing human society sustained the relation of statutory laws. There is no known fundamental declaration to the Code of Hammurabi. There are probably no other parallels to be found in the codes so close as these.

The first items quoted illustrate the fact that

both codes had *lex talionis,* the recognized law of revenge, as their basis. This deviation from the fundamental law in the case of Israel was sanctioned for the time because of the absence of greater light, but the ideal was set forth in the Decalog, and Jesus declared the new standards in the Sermon on the Mount as reported in the fifth chapter of Matthew. In this is the fact evidenced that God holds men responsible for the light of their day and measures them with a moral measuring-stick consistent with that light.

It has been the purpose of some archeologists to prove that there is a very close resemblance of the Mosaic law to this code, hence to force the conclusion that the Mosaic code was borrowed from the Babylonian.

That there are a good many similarities in the codes no one will dare to dispute. There are also a great many dissimilarities. There are also a number of items in each code which have no parallels in the other, and many of the parallels have striking differences. It is quite evident that the matter of pressing analogies can easily be carried too far, and when such is the case a conclusion is usually drawn that one code is, in some way, a copy of the other, with the advantage falling to the Code of Hammurabi as the original code, because of the fact that it is the older.

Against a conclusion that the Mosaic code is

borrowed from the Code of Hammurabi, reverent and thorough-going Biblical students revolt. George A. Barton observes: "A comparison of the code of Hammurabi as a whole with the Pentateuchal law as a whole, convinces the student that the laws of the Old Testament are in no essential way dependent upon the Babylonian laws." The differences are too striking. Scholars who reject the theory of Moses' borrowing from the Code of Hammurabi do not claim that Hammurabi borrowed from the Pentateuch, but that both codes arose from a similarity of antecedents.

From the classification of the laws of the code, thirty-seven in number, already given, it will be seen that the code is purely a civil one, while the Mosaic code is both civil and religious, with the latter predominating.

The very similarity of the codes, tho not related but both reaching back to very ancient times, declares unmistakably the presence of the moral element, the sense of right and wrong, in the make-up of the race. It is woven into the very fabric of human nature. Tho the Code of Hammurabi knows no religion, much less the true God, it does reflect the moral sense—that of justice, of right and wrong.

There is positively no reason for supposing that right and wrong did not exist until God engraved upon tables of stone an expression of his own

nature, the Decalog. Long before he wrote his law upon tables of stone he wrote his law upon the fleshly tables of the human heart, as is evidenced by pre-Mosaic Biblical history. That copy, much effaced by sin which the human race experienced, is still reflected in every code of human laws even apart from Old or New Testament influence, whether it be the ancient written Code of Hammurabi or a modern unwritten code of a heathen people. Here is eloquent testimony to the universal presence of the moral element in human nature.

At least passing note should be made of the fact that Abraham came from the land of Hammurabi and as generally believed by scholars lived contemporaneously with him, as will be seen from Genesis the fourteenth chapter and the first verse, where Hammurabi is called Amraphel. Just how much consideration this fact deserves is a question; but a recognition of it will be helpful, as this knowledge assists in our evaluation of the antecedents of both of these codes. Their backgrounds are seen to be the same geographically; to be not far apart chronologically; and of course, in the last analysis, both have their ultimate source in God.

The Decalog given to Moses and through him to the world consisted of two distinct tables and two equally distinct tho closely connected relationships. The one table, composed of the first four

commandments, related to man in his relation to God. The second table, consisting of the other six commandments, related to man in his relation to man. These two tables contained, in reality, the fundamental or constitutional law upon which all statutory law of the Old Testament rested. It also furnished the fundamental or constitutional law, in some very real sense, for the New Testament, and remains the basis for all law among civilized peoples.

The Code of Hammurabi reflected only imperfectly the contents of the second table of the Decalog. It is scarcely correct to say that the sense of right and wrong in human relationships was stronger in the human race than the sense of right and wrong in man's relationship to the Divine; but it appears that when God has been, in a large measure, lost to the race, the moral sense in human relationships persisted.

It is exactly at this point that the code of Moses and Hammurabi differ most. The Mosaic code reveals God, first, as the only object of worship, making it an intensely religious code. Human relationships then come in for treatment in the second table, but with right relation to God as the background. The Code of Hammurabi knows only human relationships and does not have as its background a God with whom right relations are first required. Whatever else these codes may have in

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KING HAMMURABI AND THE SUN GOD

common, there is between them a gulf so wide that only a revelation of God can span it, and it is this very revelation which makes the Mosaic code as different from the Code of Hammurabi as day is from night.

At the top of the pillar containing this interesting code of laws we have been studying Hammurabi has pictured himself as receiving the code of laws from Shamash, the sun god. The sun god is represented as being seated upon a throne, with a foot-rest, or step, under his feet. The wild and speculative conclusions which even archeologists sometimes draw to support a theory is illustrated by the fact that a celebrated archeologist dogmatically stated to a class in archeology that it was from this representation of Hammurabi receiving his code of laws from the sun god, Shamash, on a mountain, as is pictured on this pillar (which is not a mountain at all, but a throne with a footstool), that the writers of the Pentateuch derived the idea of Moses' having received the law of God upon a mountain.

In conclusion let it be emphasized that the Babylonian and Hebrew peoples were branches of the same Semitic race, and it was natural that they should have much in common. The Babylonian accounts of creation, the fall, and the flood, are corrupted and nationalized. Their similarities are such as to furnish excellent sidelights upon the

Biblical accounts and at the same time the differences are more striking and confirm the divine inspiration of the sacred record. The Mosaic law, tho likely not as old as the Code of Hammurabi, and possessing a number of points of similarity, has differences decided and numerous enough to prove its originality and independence.

TUTANKHAMEN AND THE EXODUS

CHAPTER VII

TUTANKHAMEN AND THE EXODUS

Since the discovery of the tomb of Tutankhamen (pronounced Tut-ank-ámen) with its untouched treasure of wealth and splendor has occurred so recently at Luxor, Egypt, a brief study of him and the probable time of the Exodus in Egyptian history should find a place in a work of this nature.

Tutankhamen was the son-in-law of Amenophis IV, the interesting Pharaoh who attempted to break away from the polytheism of Egypt and to establish a kind of monotheism, making the sun god the only object of worship. Perhaps this should be called "henotheism," for there is no evidence that Amenophis IV really advocated a monotheistic religion in the sense in which the term is properly used, as applicable to the worship of one god for all places, and much less did he advocate the worship of the true God.

To accomplish this Amenophis IV broke with the priesthood of Egypt and removed his capital from Thebes to Tel-el-Amarna. It was in the ruins of this place that the Tel-el-Amarna Tablets, a number of letters written to Amenophis III and Amenophis IV by their Asiatic vassals and containing much information concerning the times,

were found in 1887. When the young Tutankhamen became Pharaoh he reverted back to the former polytheism of Egypt, and having made peace with the priesthood, moved the capital back to Thebes.

Some idea of the wealth of the tombs of the great Pharaohs of Egypt may be obtained by a study of the contents of the tomb of Tutankhamen, who died when probably yet in his teens and was no outstanding Pharaoh but a lesser ruler. Articles almost too numerous to mention, many of which were of the most expensive kind, were found in his crowded tomb chambers. There were articles of food, furniture, jewels, ornaments, chariot wheels, art treasures, besides the very costly gold-covered casket itself. With a splendor almost inconceivable was this youthful Pharaoh of Egypt buried in the Valley of the Kings. With what cost and splendor the *great* Pharaohs must have been buried can scarcely be imagined, in the light of the luxury and glory of the tomb of this lesser ruler, whose tomb is the only one of the Pharaohs discovered in centuries which had not been long ago plundered of their costly treasures.

There appears to have been no direct connection between Tutankhamen and the Israelites in Egypt, or the Exodus; therefore his tomb could scarcely have been expected to furnish anything which would throw any special light upon either the sojourn of the Israelites in Egypt or their departure.

This outstanding archeological discovery does furnish, however, a new starting point for the discussion of the time of the Exodus.

Tutankhamen belonged to the eighteenth Egyptian dynasty and lived in the late fifteenth or early fourteenth century B.C. Whether Tutankhamen ruled while the Israelites were in Egypt must be decided by the date of the Exodus.

Some modern scholars have been led to believe that Rameses II, of the nineteenth dynasty, was the Pharaoh of the oppression, and that his son, Merneptah, was the Pharaoh of the Exodus. To accept this conclusion necessitates the placing of the date of the Exodus at about 1276 B.C, or, according to some, as late as 1225 B.C., a very late date indeed.

Other modern scholars, including Dr. James Orr, Prof. George L. Robinson and others, have concluded that the Exodus must have occurred earlier in the eighteenth dynasty, and look upon Thothmes III as the Pharaoh of the oppression and his successor, Amenophis II, as the Pharaoh of the Exodus. These two rulers of Egypt belong to the early eighteenth dynasty and were successors of the great Ahmosis I, who founded the powerful eighteenth dynasty which drove the Hyksos out of Egypt back into Asia and brought Egypt again under the rule of native Egyptians. This conclusion harmonizes with the older and

hitherto quite generally accepted date for the Exodus, which is about 1491 B.C.

There are other scholars, including Hall and Lieblin, who oppose the late date for the Exodus but have not settled upon the particular Pharaohs connected with it. G. A. Reisner puts the date of the Exodus at 1580 B.C., which also dates the expulsion of the Hyksos.

Dr. Albert T. Clay, who has made such a splendid contribution to Biblical Archeology, in his book *Light on the Old Testament from Babel,* makes out a very conclusive argument against Rameses II's being the Pharaoh of the oppression and Merneptah being the Pharaoh of the Exodus, concluding that the Pharaoh of the oppression was Thothmes III, and the Pharaoh of the Exodus either Amenophis II or Amenophis III, more likely the former.

The Pillar of Merneptah called the "Israel Stele" because of the name of "Israel" appearing in its inscription, is of much interest and the translation significant. Prof. Reisner, who has recently given careful study to the inscription, has just announced his translation of the line referring to Israel, according to Prof. M. G. Kyle, to read as follows:

"I vanquished the Israelites *in Palestine.*"

If Prof. Reisner's translation is correct, Israel was in Palestine in Merneptah's day, not in Egypt,

and the inscription harmonizes with the early date of the Exodus.

The theory that Rameses II was the Pharaoh of the oppression has gained considerable recognition, due largely to the fact that his name has been found inscribed upon bricks taken from the ruins of the treasure city Pithom, which city was evidently built by the slave labor of the Israelites.

Naville, who excavated the ruins of Pithom, did not himself find the name of Rameses upon any of the brick, but others have found it, concluding, therefore, that Rameses built the city.

It is known that Rameses II was a great builder but that much of his building consisted of rebuilding or repairing, and it has also been found that he was given to the erasing of the names of his predecessors and substituting his own name, thus taking to himself glory which was not his. In certain inscriptions he effaced the name of his own father, Seti I, and substituted his own. Numerous instances of plagiarism on the part of Rameses II are pointed out by Canon Cook, Pollard, and others. Because of this fact Rameses II cannot be considered unqualifiedly as the builder of Pithom.

This author is conscious of the difficulties which are in the way of a dogmatic adjustment of these varying conclusions and does not presume to settle the matter. He has weighed with reason-

able care all the evidence known by him bearing upon both sides of the question and is willing to abide the day of fuller knowledge for the final answer, but he humbly records his own opinion in favor of the earlier date of the Exodus, making Thothmes III and Amenophis II the probable Pharaohs of the Oppression and the Exodus, respectively.

As at least a partial justification for this conclusion the following considerations are offered:

1. The conclusion that the Exodus occurred in the early part of the eighteenth Egyptian dynasty, as we are here assuming, brings the date of the Exodus in harmony with the definite date assigned to that most epoch-marking event by the sacred Scriptures.

In I Kings 6:1 we read: "And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zib, which is the second month, that he began to build the house of Jehovah."

Now Solomon began his reign according to a chronology in which practically all scholars concur, about 1015 B.C. Four years later, the date in which the construction of the temple began, must, therefore, have been 1011 B.C. Going back from this date four hundred and eighty years, the period

mentioned specifically, we arrive at the date of 1491 B.C. It can be very easily seen that to make Rameses II the Pharaoh of the oppression and Merneptah the Pharaoh of the Exodus, both of the nineteenth Egyptian dynasty, requiring a date for the Exodus about 1276 B.C., presents a difficulty which cannot be satisfactorily explained.

2. The conclusion that the Exodus occurred in the early eighteenth Egyptian dynasty, with Thothmes III as the probable Pharaoh of the oppression and Amenophis II as the probable Pharaoh of the Exodus instead of Rameses II and Merneptah, respectively, harmonizes with Scriptural dates not purposely intended to indicate the time of the Exodus, but nevertheless doing so.

The almost universally accepted date for the great Hammurabi of the first Baylonian dynasty is about 2100 B.C. It is also quite generally agreed that Amraphel, mentioned in Gen. 14:1, is the Hammurabi of the cuneiform inscriptions whose code of laws is the oldest known. Accordingly Hammurabi and Abraham were contemporaneous. So we have a starting date from which to calculate a series of Old Testament events beginning with Abraham and culminating finally in the Exodus.

In Gen. 12:4 we are told that Abraham was seventy-five years old when he left Haran. Abraham, then, was seventy-five years old about 2100 B.C. Abraham must then have been born about

2175 B.C. According to Gen. 21:5 Abraham was a hundred years old when Isaac was born. If Abraham was born in 2175 B.C., and Isaac was born when he was one hundred years old, Isaac must have been born about the year 2075 B.C. Isaac was married to Rebekah at the age of forty (Gen. 25:20), tho no definite statement is made as to how old he was when Jacob was born. Assuming that he might have been fifty years old when Jacob was born (an assumption, of course, but a conservative one) Jacob would have been born about 2025 B.C. Jacob informed Pharaoh that he was a hundred and thirty years old when he came down into Egypt (Gen. 47:8, 9). Subtracting one hundred and thirty years from 2025 B.C., the probable time of the birth of Jacob, we arrive at the date of 1895 B.C., the probable time when the sojourn in Egypt began. By subtracting four hundred and thirty years (the period of the sojourn in Egypt as given in Exod. 12:40) from 1895 B.C. (the probable time at which the sojourn in Egypt began according to our computation) we obtain the date of 1465 B.C. as the date of the Exodus.

Our figures obtained in this way vary but little from the quite definite Scriptural date given for the Exodus, and the slight variations can easily be accounted for by the assumption necessary in the calculation. If we reckon the period four hundred years, in round numbers, as Stephen did (Acts 7:

6), and according to Gen. 15:13, we would subtract four hundred from 1895 B.C., giving us the date of the Exodus as 1495 B.C. This date arrived at in this manner is one which comes close to the date quite definitely assigned by the Old Testament for the Exodus.

Some scholars assume that the four hundred years mentioned in God's covenant to Abraham recorded in Gen. 15:13, during which time his posterity should be afflicted, began with the call of Abraham. If so an earlier date for the Exodus would be found necessary instead of a later one, for the four hundred years subtracted from the call of Abraham, which we have reckoned as 2100 B.C., would fix the date of the Exodus at about 1700 B.C. Of course such a very early date for the Exodus should not be taken seriously, but it can be readily seen that the late date suggested by some scholars is very unlikely.

Should it be proved that Hammurabi lived somewhat later, thus removing the basis of the above calculation, it would only change the result of the calculation as much as the time set for Hammurabi brings him this side of 2100 B.C., which cannot be very much. It is very seldom that anyone suggests a later date for Hammurabi than 2100 B.C., and about as often some suggest an earlier date. It is not very likely that Hammurabi's date will vary much from the almost universally accepted

date of 2100 B.C., therefore our calculation has a reasonably certain basis.

3. A third difficulty arises when a late or nineteenth-dynasty date is suggested for the Exodus—that of the period of the Judges.

The date generally assigned for the beginning of the monarchy with Saul is 1095 B.C., tho Kautzsch gives the date as 1020 B.C. From 1276 B.C. the date suggested by some for the Exodus, to 1095 B.C., the time of the rise of the monarchy, would be only one hundred and eighty-nine years. Within this relatively short space of time the following events would have to be crowded: the wilderness wanderings, the conquest and settlement of the land of Canaan under the leadership of Joshua, and the whole period of the Judges, of whom there were fifteen.

In accepting the date of 1491 B.C. for the Exodus and the date of 1095 B.C. for the beginning of the monarchy, we have a period of three hundred and ninety-six years for the series of events which followed each other between these two great epochs in Israel's history. This is a more reasonable period of time during which so many things could have occurred, and it corresponds more nearly with the dates which the Scriptures give.

The chronology of the period of the Judges is confessedly difficult, due to gaps between the periods of individual judges, in some instances,

and overlapping in other instances; but it is easily seen that 189 years allow too short a period for all of the great events intervening in the period between the Exodus and the beginning of the reign of Saul.

Israel had inhabited Heshbon, Aroer, and the coast of Arnon for a period of three hundred years up to the time of Jephthah, the ninth judge, according to Jephthah in his communication with the king of Ammon when the latter proposed to make war to recover the territory and the former protested his claims, as is recorded in Judges 11:26. This reference, if it is to be taken as a correct statement, together with the consideration that no small space of time was necessary for other events occurring in the period which intervened between the Exodus and the kingdom, compel the conclusion that approximately four hundred years were necessary for the period lying between the Exodus and the beginning of the reign of Saul.

The chronological consideration is conceded by good scholarship as a reasonable argument against the suggested late date for the Exodus. Three hundred and ninety-six years, the period our calculation allows between the Exodus and Saul, are none too many for this succession of events with their necessary periods.

These considerations present an almost unanswerable argument against any later date for

the Exodus than that which has been quite generally accepted—about 1491 B.C. This conclusion seems almost inescapable and especially so in the absence of any positive facts from the field of archeology absolutely compelling the acceptance of a late date.

Our statement that Tutankhamen's tomb could scarcely be expected to contain anything of a specific character relating to the Israelites in Egypt is particularly true if our reasoning is correct and Israel left Egypt at the time of the early eighteenth Egyptian dynasty. They would have then been gone from Egypt before the short reign of the youthful Tutankhamen, making less likely anything relating to them than had they been in Egypt during his reign. If nothing more the recent discovery of the untouched tomb of this Egyptian Pharaoh furnishes a text for a revival of the much-discussed problem of the Pharaohs of the Oppression and the Exodus.

LIGHT ON THE LANGUAGE OF THE NEW TESTAMENT

CHAPTER VIII

LIGHT ON THE LANGUAGE OF THE NEW TESTAMENT

For a long time students of the New Testament in its original language, the Greek, have known that the Greek of the New Testament differed considerably from the Greek of the classics. This difference was accounted for by what were called "Hebraisms," meaning Hebrew forms of speech expressed in the Greek, originations or the formation of new words, and grammatical errors.

Tho this accounting for the difference between the Greek of the New Testament and that of the classics was not always satisfactory, the theory was generally accepted, and New Testament Greek lexicons and grammars were prepared accordingly, as the helps for the classic Greek could not meet the needs of the student of the Greek New Testament. An occasional scholar would suggest that the New Testament must have been written in the common language of the Greek-speaking Christians of the Apostolic Age, which accounted for its variation from the classic Greek; but this was merely conjecture, it could not be conclusively proven.

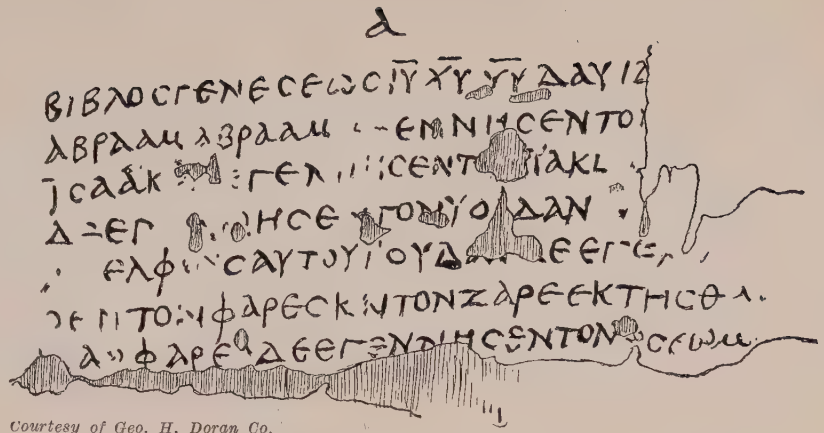
Until late in the last century little was known

of papyrus—the ancient, cheaper material which was used for the keeping of records, for correspondence of all kinds, and for business documents. Papyrus is nothing more nor less than a coarse kind of paper, and papyrus-making is the antecedent of our present paper manufacture. To our modern product we have appropriated the same name by transliterating the Greek word *papyros* into the English word "paper."

Papyrus was made from the papyrus plant, a reed which grew in the lowlands along the Nile and in other places. It was in a basket made of the reeds of the papyrus plant, called in the English version "bulrushes," that the infant Moses was securely hidden along the banks of the Nile among the rushes of a similar kind.

Papyrus was made by laying the reeds in a row, side by side, and then another row crosswise, after which the reeds were beaten or pressed into a pulp, smoothed out, and laid in the sun to dry. There is something in our present process of manfacturing coarse paper or cardboard which reminds one of the ancient method of papyrus-making. When the sheets were dry they were cut into regular sizes from nine to eleven inches long, and from five to six inches wide. These were sometimes joined together to form a roll when they were used for literary purposes.

Papyrus was used by the Egyptians, by the



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PAPYRUS PAGE 1 III CENTURY MATT. 1:1-3
One of the Oldest Fragments of Scripture in Existence

Greeks from the days of Alexander, and later by the Romans. It was the commonly used writing material in the days of Christ and the apostles. The apostle John refers to this when he says, in closing his Second Epistle: "Having many things to write unto you, I would not write them with paper and ink: but I hope to come unto you, and to speak face to face, that our joy may be made full" (II John 12).

It is highly probable that all of the New Testament books were originally written upon papyrus. Parchment and vellum were in use during the earliest centuries of the Christian era by the wealthy classes; but as the Christians belonged, in the main, to the common people, they doubtless employed the commoner materials. This in all probability accounts for the fact that we have no Greek manuscripts of the New Testament which date farther back than the fourth century, A.D. Papyrus could not withstand the ravages of climate and time, and the earlier documents have long since perished. It was not until the fourth century A.D., when Christianity received the sanctions of the Roman government and the support of a wealthier class, that parchment and vellum were employed for the making of the manuscripts of its Holy Book. From that time on we have preserved to us excellent manuscripts of the Greek New Testament, four or five of the best copies

extant dating to the fourth and fifth centuries of the Christian era.

The Christian community, however, extended to various parts of the Mediterranean world, including Egypt. In upper Egypt there is no rainfall and no freezing, which makes possible the preservation of antiquities as it is possible nowhere else in the world. Here, in tombs and various places, papyri have been found which date back several centuries before Christ.

It was not until near the close of the last century that papyri were discovered in such quantity and of such nature as to attract the attention of the scholars generally. All discoveries of papyri prior to the work of Prof. Petrie in 1889-90 were accidental. In the years just mentioned Prof. Petrie secured a large number of papyri from Egyptian mummy cases, but the deciphering of these was difficult.

It was in 1896-97 that Dr. Grenfell and Dr. Hunt found at Oxyrynchus, Egypt, about 120 miles south of Cairo, where had existed in the early centuries a Christian community, a vast amount of papyri containing writing of a miscellaneous character including letters touching family, business, civil, and social affairs, records and fragments of the Gospels and of the so-called Sayings of Jesus. In the same district, at Hibeh and Tebtunis, Grenfell and Hunt while digging for sarcophagi con-

taining Egyptian mummies, came across a cemetery of crocodiles—mummies wrapped in sheets of and in some instances stuffed with papyri. From this cemetery a large amount of papyri were secured containing official documents of various kinds. These documents afforded some information concerning the administration of Egypt during the early centuries of the Christian era and very greatly enlarged the stock of documents which disclosed in much detail the language of that period.

No sooner had these discoveries been made than scholars set themselves to the task of reading and classifying the documents. The work was scarcely begun when it became evident that the Greek of these papyri of the first to the third centuries A.D. were not of the literary character, but reflected the language and life of the people generally. It was also discovered readily that there was a very marked similarity between the language of the papyri and that of the New Testament. The deciphering of the papyri has completely confirmed the expressed belief of a few scholars that the language of the New Testament was the common spoken language of the Greek-speaking Christians of the first century, which fact accounts for its variation from the Greek of the classics. Interest in the papyri spread with much rapidity among scholars, who became conscious of the fact that the

discovery was not of an ordinary nature and that our knowledge of the language of the New Testament was being speedily revolutionized by the findings obtained from the papyri.

In attempting to evaluate the light which has been thrown upon the language of the New Testament by the discovery and deciphering of the papyri Camden S. Coburn in his book entitled *The New Archaeological Discoveries and Their Bearing upon the New Testament* gives his conclusions, from which the following results are deduced:

The papyri have disclosed the fact that the New Testament was written in the *koine,* the vernacular, the language of the common people; not in the language of books or of the schools, but in the language of life.

Of the five thousand words, including all their varied forms, in the New Testament, only about three thousand can be found in the classic Greek. The other two thousand are from the vernacular.

Some of the supposed Hebraisms are found not to be Hebraisms, but idioms of the Greek as spoken in New Testament times. Of course there still remain some real Hebraisms.

Very few of the supposed originations are originations at all, but are words which were in common use in the vernacular of the first and second centuries of the Christian era. Concerning Paul,

to whose credit the vast majority of originations was conceded, there remain only a very few words which have not been found in the papyri. To other New Testament writers scarcely any originations may be credited.

The supposed grammatical errors are now seen not to be grammatical errors at all, but the common forms of the *koine,* or vernacular.

The New Testament is to the classic Greek what *Pilgrim's Progress* and Longfellow's poems are to Browning, Macaulay, Emerson, and Shakespeare. Of course there are portions of the New Testament which rise to almost classic perfection, especially in the Pauline writings, but in the main the vernacular is employed. The language of the common people has been lifted to a new dignity and meaning—has been glorified.

After a fashion similar to that by which Luther's German translation of the Bible made a literary language out of a tongue scarcely literary before, so the New Testament, especially the Gospels, made the spoken Greek of the early centuries a language of literature.

The papyri have also thrown much light upon various words used in the New Testament, because of which meanings somewhat obscure have been made clear and forceful. Space fails in a discussion of individual words here.

As a result of the discovery and reading of the

papyri new lexicons and grammars for the study of the New Testament have been made imperative. The findings from the papyri must be reckoned with by all careful students of the New Testament. This fact has called forth such recent works as A. T. Robertson's *New Grammar of the Greek New Testament in the Light of Historical Research,* Vincent's *Word Studies,* and others.

In this connection it might be observed that the Septuagint, the Greek translation of the Old Testament made between 285 B.C. and 150 B.C., in a small measure reflects the *koine,* as it deviates slightly from the classic Greek. The conquests of Alexander, in the latter part of the fourth century B.C., disseminated a world-wide knowledge of the Greek language, which appears to have had some influence upon the Septuagint. This translation, which was the Bible of our Lord and his apostles, may be considered a transition, as far as the Greek language is concerned, breaking away somewhat from the classic in favor of the spoken language. The writers of the New Testament, who quoted frequently from the Septuagint, found no difficulty in employing the vernacular of their day instead of the classic. It was doubtless the form of the Greek in which Christ and the apostles preached, and it may have been, in part, the reason why it is said of Christ, that "the common people heard him gladly."

And now, what is the meaning of all this? Do the facts discovered in the papyri militate against our evangelical theory of inspiration? Shall we think less or more of the New Testament since it was given to us in the language of the common people? Are we made poorer or richer by our knowledge of these facts?

My answers are these: Our evangelical theory of an inspired (literally, God-breathed) book is not militated against in the least. The New Testament should be esteemed more highly, rather than less, that it came to us in the language of the common people. We are enriched instead of impoverished by the fact that the New Testament was given to us in the language of life rather than in the langauge of the schools and of books.

The author remembers well the delight he found in his earlier experience as a theological instructor in eulogizing the great apostle Paul. "He was a double graduate—in Greek from Tarsus, and in Hebrew from Jerusalem. He stood head and shoulders above his contemporaries. He exceeded the vocabulary of his day, and whenever he needed new words he originated them." After a fashion similar to this, the author's comments on the great apostle Paul would run. Imagine his feelings when he became apprized of the results coming from the reading of the papyri of Paul's day, disclosing the fact that practically all the "orig-

inations," or words which Paul was supposed to have coined, were really not words which he had originated at all, but were words in common use in the spoken Greek of Paul's day.

Paul is still to him "the great apostle," the learned man who stood head and shoulders above his contemporaries, but whatever the glory with which he was crowned as an originator of new words, this is gone. But a new and more radiant glory crowns the head of the apostle Paul. It is the glory which comes to one who tho he was capable and sometimes did attain to classic perfection in his use of the Greek language, and tho he was accused of madness because of much learning, yet chose to speak and write to men in the language which they were certain to understand, tho it was the vernacular instead of the classic. This author now believes this to be an infinitely greater thing to say of the apostle Paul than to eulogize his ability to originate words.

The preacher who, tho learned and profound, brings a living message in the language of the common people, will never want for audience. Here is one of the secrets of God's Book. Profound and deep as is its message, it is a living message, brought to men in a language which breathes and pulsates, because of which it receives a response wherever human hearts are found, because of which it can never die.